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Letters and Papers,

OF THE LATE DOCTOR SCOTT.

We mentioned some time since, that a small volume containing such letters and papers of the late Doct. Scott as had never before been published, had issued from the British Press; and that it was undergoing an American edition. A copy of the work as issued in New-York, is now in our possession.

The writings of the celebrated author of the Commentary, are so well known in this country as to ensure the perusal of every thing that comes from his pen. His son too, is so favourably known as his biographer, that scarcely any thing else need be said of the volume before us, than, that it consists of the miscellaneous writings of the father, collected and edited by such a son.

There is something in the modern system of book-making, however, that may be properly noticed in this place.

Whenever an author is about to make his debut, the very best things he has ever written must be prepared with the greatest care, and presented to the public under the most favourable circumstances, and in the most inviting form. The success which attends this first effort, stimulates him perhaps to greater perseverance; and for a while, his productions continue to rise in merit, and to increase in favour with the public. In process of time, however, there is generally a reaction. The public favourite grows secure of his accustomed patronage—the commendations that are bestowed upon him, tend gradually to diminish his feelings of responsibility; and the increasing demand for the productions of his pen, leads him into habits of haste and carelessness. Owing to these and similar circumstances it generally happens, that the earlier productions of an author, have the most real merit; while those later opes, which are less deserving, continue to be read, out of friendship, respect and partiality for him.

Doct. Scott, however, was differently situated. He was indeed elevated from a low rank in society: but his pulpit addresses were never popular; and the evangelical spirit which pervaded his writings, never failed to array a host of errorists against him. The sale of his works during his life time, was comparatively limited; and he was always straitened in his pecuniary circumstances. As the difficulties of filling his station with usefulness increased, he felt increasing motives for exertion; and, since the demands of a rising family, were ever pressing upon him, he could never want motives for perseverance. Accordingly those of his later productions which were designed for the press, bear no marks of declension; they carry with them, the stamp of merit, and will continue in favour long after his cotemporaries shall have disappeared. He seems with a few others, to have been raised up by the special providence of God, to become the successful advocate of those fundamental views of the christian scheme of salvation, which had been but too criminally neglected by a great portion of the ministers and professed disciples of the religion of the cross: and had he lived in other times, and been placed in circumstances less peculiar, he might perhaps have remained in comparitive obscurity; and been soon forgotten like the majority of his species.

But there is another circumstance in the business of book-making, which has a more direct bearing on the volume before us. There will always be, in a greater or less degree, an inequality in the writings of the best authors; and this circumstance is sure to be turned to account by the framers of posthumous publications.

The first thing called for, after the decease of an author, is his Life, accompanied by a few brief and characteristic specimens from his private writings. These are read with such avidity, as to make way for an additional volume of essays and fragments. If the second volume stands well with the public, then a third, and perhaps a fourth and a fifth may be formed from unedited papers, private letters, and memorandums. And though most of these the author would have committed to the flames, and though in reality they possess little intrinsic merit, they will yet be perused for the author's sake, and this suffices to secure the interest of the publisher. Every thing that a departed author has written, or said, or done; and every thing that can be predicated of his appearance or modes of thinking, or of his habits or peculiarities, is sure to be put in requisition; and so long as the public will continue to read, there is absolutely no end in multiplying materials for their accommodation.

Now, though we would be far from applying this description to the writings of Doct. Scott; and though we have as yet seen nothing from his pen that is not intrinsically valuable; it may not be amiss to remind our readers that the present volume has already had a posthumous predecessor, edited by the same hand, and formed to a considerable extent, from the same accumulated mass of manuscripts. There is of course, therefore, a choice in the two volumes; and those who do not feel able to purchase both, will do well to give their preference to the one which embraces the materials that received the earliest choice of the compiler.

These things premised, we can assure our readers that the volume before us, is highly worthy of perusal; and that in some respects, it derives additional interest from its miscellaneous character. We shall hereafter furnish occasional extracts from the work.

BURMAN MISSION.

Our readers are already informed that the mission at Rangoon, has been broken up in consequence of the Burmese war—that the missionaries were imprisoned, and that the lives of some of them were several times in jeopardy: also, that Mr. Wade and his wife had finally left Rangoon and arrived at Calcutta. The leading incidents that took place at Rangoon, have also been detailed in some former number of the Recorder. But we have now a document before us, that gives a simple, but lively and animated description of the whole scene of trials at Rangoon; and though it is not entirely novel in its character, we know not that we can do our readers a more acceptable favour than by placing it before them for their perusal. The trials of the Missionaries are calculated, not only to fit *them* for more extensive usefulness, but to stimulate the friends of missions to greater exertions, and to call forth from all true subjects of the Redeemer's kingdom, the spirit of earnest and fervent supplication, in behalf of the millions who are still perishing for lack of vision.

The article which follows, is found in a late number of the Columbian Star, and is from the pen of Mr. Wade.

EXTRACTS

from a Journal written at Rangoon,

Nov. 24th, 1824.

"24. The prospects of war increase daily. An order has arrived from the king to suffer no English vessel, or English gentlemen, to leave this port. This is no more than we had reason to expect; but it seems to say, this is the beginning of sorrow. In case of war, our only hope of life is, "The Lord God omnipotent reigneth. Even the heart of kings is in his hands."

"28. Of late, the fermentation of public affairs has gradually abated. The preparations for war which had been commenced are left unfinished. Letters have been received by government, said to be official, stating, that all misunderstanding between the Burman and Bengal governments, is amicably settled."

"*May* 10. A few weeks since, a small brig arrived from Bengal: but she afforded us no information with regard to the state of public affairs. She brought letters; but the commander, from mercenary or other motives, suffered them not to come to the knowledge, either of Burmans or Europeans. Yesterday all was quiet, and seemed likely to remain so. To-day all is bustle and confusion. Doubt, anxiety, and fear, are visible in almost every countenance. The reason of all this change is, there is a report, that there are about 30 ships arrived at the mouth of Rangoon river; and the Burmans naturally infer, if this report be true, they come with no peaceable intentions. The Europeans had consecrated the day to pleasure, and were to dine in the garden of Mr. Lansago. They were just seated at table, and began to apply themselves to a dish of soup, when about fifty armed men, deputed by the Yawhoon, (at this time viceroy) approached, who, without much ceremony, put an end to the merriment of the party, by announcing the orders of the Yawhoon, viz. to seize and imprison every person who was accustomed to wear a hat. Information of the whole was soon brought to the mission-house. We immediately sent servants into the town, to learn more particularly what had been done.—They confirmed all that we had heard. We were not, however, molested for several hours, which led us to infer, they designed to make a distinction between us and the other foreigners, on account of our being Americans, sustaining only the character of teachers of religion. But these hopes were without good foundation. It was in vain to look for respect to our religious character, in those who were destitute even of the common feelings of humanity. Mr. Hough and myself were accustomed to wear hats, and were therefore included in the royal order. One of the king's linguists was sent to call us; we expostulated, asked why we were called, seeing we were teachers of religion, and had never intermeddled with political affairs, &c. He said it was their custom in similar cases to examine all foreigners. We were called only for the sake of formality; no evil was intended against us, nor should we be detained more than two or three hours. But we had forebodings of a severer fate; we parted with our families, under the apprehension of meeting them no more in this world.—The prison was a large brick building, consisting of four apartments, one of which was open in front like a verandah; in this we found the Europeans, previously mentioned, surrounded by several thousand Burmans, regaling themselves with wine, seemingly indifferent to the fate, awful as it was, which threatened them.—Mr. H. spoke to the Tykeso concerning himself and me, alleging that we were Americans, and teachers of religion, and that we had done nothing worthy of bonds. He said that it was not in his power to release us, though he was well aware of the truth of Mr. H.'s assertions; but promised to represent us to the Yawhoon, on whose will depended life and death. In the mean time, a blacksmith entered the prison walls, loaded with chains, hammers, &c. His appearance seemed to foretell our approaching fate. We saw our companions in affliction led forward one after another to the anvil, and from thence to the door of the inner apartment, where they were thrust into close confinement. We were allowed to remain unmolested, until the pleasure of the Yawhoon concerning us should be more fully expressed. All around us was hurry and confusion, and every possible preparation was making for the expected attack.—The guns were drawn to the battery, muskets collected and examined, together with spears, large knives, ammunition, &c. which were piled together around the spot where we lay. In the course of the evening, we heard the Burmans had seized an unfortunate European, who had been sent from the general with messages to the governor of Rangoon. We could not learn his fate, but he was in all probability sent to Ava. While we were waiting to hear the decision of the Yawhoon concerning us, we received a note, from Mrs. H. and W., requesting to know whether there was any hope of our release. We gave them some encouragement, though we felt but little in our own minds. At length a Burman came in, who, after casting a scowling glance towards us, asked who we were? "The American teachers," answered a by-stander. "Put them with the other prisoners," returned he; which was no sooner said than done. Still, however, we were not put in irons, and therefore yet cherished the fond hope of release. But our prospects were constantly becoming darker. Our legs were bound together with ropes, and eight or ten Burmans, armed with spears, battle-axes, &c. were placed over us as a guard. An hour or two afterwards, the blacksmith came in a second time, bringing a rough heavy chain. It consisted of three links, each about four inches in length, and pounded together so close as to completely prevent it from bending any more than a straight bar of iron. The parts designed to go round the ancles, were bars of iron about two thirds of an inch thick, partially rounded, and bent together so as just to admit the ancle. This was designed for Mr. H. and myself. He was first seated, his leg laid upon a block, the ring placed upon the ancle, and then pounded down close with heavy blows. The other ring was put upon my ancle in the same manner. Our situation afforded no convenience for lying down; and of course allowed us no sleep, or even rest. In the course of the night, the keys of our rooms, trunks, &c. were demanded, from which we naturally inferred an intention to pillage our houses. They also inquired very particularly, if we had any muskets or spears, and how many? We did not fear the loss of property, but trembled at the idea of Mrs. W. and H. being exposed to the brutal insults and cruelties of unprincipled robbers. Mrs. W. and H. like ourselves, were unable to get any rest, though they were not particularly molested by the Burmans. Moung-shwa-ba, one of the native Christians, spent the night with them, and very much encouraged them by his prayers and pious conversation. None of the other Burman Christians staid by them."

"11. The night was long and tiresome, but at length morning arrived—Mrs. W. and H. sent us breakfast by the servants, accompanied by a note, requesting to know the very worst of our circumstances. There was but one hope left; it was that of addressing a petition to Mr. Sarkies, an officer of considerable rank and influence among the Burmans, but a foreigner: this therefore, we advised them to do. To this petition Mr. Sarkies answered, that he had already done all that lay in his power in our behalf; but so far from being able to give us any assistance, he expected every moment to share a like fate. The fleet very early in the morning had got under weigh, and was rapidly advancing upon the town. About three or four thousand armed Burmans were collected together in front of the town, along the shore; to repel any attack which might be made by the enemy. The women and children, as if foreseeing the events of the day, left the town and fled to the jungles, carrying with them as large a portion of their little property as they were able. When it was announced that the fleet was within a few miles of the town, two other Englishmen chained together, with a Greek and Armenian, chained in the same manner, were added to our miserable number. Our guard was considerably strengthened, and enjoined strictly to keep us close: all communication with our servants, and things without, was cut off. One faithful old servant, belonging to captain Tench, seized an opportunity, when our door was partly opened, of slipping into the room unperceived. Seeing the situation of his master, and of us all, he wept like a child; and not only wept, but taking a large turban from his head, and tearing it into strips, bound them round our ancles, to prevent our chains from galling; which we afterwards found of essential service to us. Shortly after, orders from the Yawhoon were communicated to our guard, through the gates of the prison, viz. that the instant the shipping should open a fire upon the town, they were to massacre all the prisoners without hesitation. This blasted all our hopes. The guards immediately began sharpening their instruments of death with bricks, and brandishing them about our heads, to show with how much dexterity and pleasure they would execute their fatal orders. Upon the place which they intended for the scene of butchery, a large quantity of sand was spread to receive the blood. Among the prisoners, reigned the gloom and silence of death—the vast ocean of eternity seemed but a step before us. Mr. H. and myself threw ourselves down upon a matress, expecting never to rise again, and calmly waited to hear the first gun that should be fired upon the town, as the signal for our certain death. In the mean time, an account of our real situation, which we had used various means to conceal, reached the ears of Mrs. W. and H. Their feelings can be better conceived than expressed. Who can tell with what agony of soul they listened to hear the first gun; the messenger which would relate a tale, more sad and awful than death itself could relate. At length the fleet arrived, and the attack commenced. The first ball thrown into the town, came with a tremendous noise directly over our heads. Our guards, filled with consternation and amazement, seemingly unable to execute their murderous orders, slunk away into one corner of the prison, where they remained perfectly quiet, until a broadside from the Liffey, which made the prison shake and tremble to its very foundation, so effectually frightened them, that, like children, they cried out through fear, and openly declared their intention of breaking open the door. We used every argument to prevent their doing so, fearing, if the Burmans should find us deserted by the guard, they might be induced to despatch us at once, to prevent our making an escape. But they felt the force of no arguments, saying, "The building will certainly be down upon us;—we must go." They soon found means to break open the door—which being done, they all went out, but took the precaution to secure the door again, by fastening it with rattans upon the outside."

"We were now left alone. About this time the firing ceased upon both sides; and we began to cherish the fond hope of deliverance, inferring, from the circumstance just named, that the Burmans had either surrendered or fled, and that the English troops were already landing, who would shortly appear to deliver us from our dangerous situation. Mrs. W. and H. heard the firing commence, under the impression, that, at that moment, the merciless Burmans were imbruing their hands in our blood. They also, had much reason to fear, that a few moments more would bring them to the same fate. Moung-sha-ba, still remained with them, declaring that he would do all in his power to protect them and our property; which he did, even at the risk of his own life. He told them plainly, that the Burmans would come in search of them, it being an invariable custom among them, when they put a man to death under our circumstances, to sacrifice also his wife, children, and all his relations, even to the sixth generation. Finding, therefore, that they could not remain in the house with the least prospect of escape, they secreted their most valuable articles of furniture, and having taken a few clothes, a pillow, and a Bible, sought refuge within the walls of a Portuguese church, a little distance off. They begged the priest to open the doors of the church to them; but the holy father would not suffer a place so sacred to be polluted by the unhallowed feet of heretics.—He drove them from the church, from his own house, and even out of his verandah. They then conceived the project of disguising themselves, as they were obliged to go out into the streets, which were completely filled with Burmans. For this purpose they obtained clothes of the servants who attended them, which they put on over their own, dressing their heads in Burman style, and, lastly, blacked their hands and faces. In this disguise they mixed with the multitude, and passed along undiscovered, while they frequently heard Burmans inquiring for the teachers' wives, which kept them in constant fear, lest they should be known. After going some distance, they came to the house of a Portuguese woman, into which they entered, and begged protection; but the unfeeling wretch refused them, saying, if she gave them protection, she should endanger her own life. But being entirely exhausted with fatigue and distress of mind, they threw themselves down upon a mat, feeling that they were unable to go any further. Here, therefore, we shall leave them for the present, and return to the prison, where all had remained quiet about the space of half an hour; but in a moment the whole scene changed. About fifty armed Burmans came rushing into the prison like madmen. We were instantly seized, dragged out of the prison, our clothes torn from our bodies, and our arms drawn behind us with cord, so tight that it was impossible to move them. I thought mine would have been cut entirely to the bone; indeed, we were treated just as they would treat criminals, whom they were about to lead to the place of execution. We were now put in front of several armed men, whose duty it was to goad us along with the points of their spears; others had hold of the cord which bound our arms—they would pull us first this way, then that, so that it was impossible for us to determine in what direction they would have us go. Sometimes we were impelled forward, then drawn backwards, and again our legs were so entangled with the chains as to quite throw us down. In short, they seemed to study methods of torturing us; but complaints were quite useless.

"After making an exhibition of us through almost every street in the town, we were at length brought to the Yongdau, or place where all causes are tried, and sentences past; it was the seat of judgment, but not the seat of justice. Here sat the dispenser of life and death; surrounded by other officers of the town. He ordered us to be placed before him in a kneeling posture, with our faces to the ground, to which we submitted in the most respectful manner. On one side of us was a noisy rabble, crying out altogether, "That dau, that dau," that is, let them be put to death, let them be put to death. Between us and the Yawhoon were two linguists, kneeling, and with tears, begging for mercy for us. The cries of the multitude prevailed. The executioner, who stood on one side with a large knife in his hand, waiting the decision, was ordered to proceed; but just as he was lifting the knife to strike off the head of the prisoner nearest to him, Mr. H. begged permission to make a proposal to the Yawhoon, who, having beckoned to the executioner to desist a little, demanded what he had to say. The proposal was, that one or two of the prisoners should be sent on board the shipping, in which case he would at least promise that the firing upon the town should cease directly. But said the Yawhoon, "Are you sure of this; will you positively engage to make peace?" At this moment a broadside from the Liffey occasioned great alarm. The Yawhoon and other officers instantly dispersing, sought refuge under the bank of a neighbouring tank. We were now permitted once more to stand upon our feet, which but a moment ago we never expected to do again. The firing increased, and the multitude began to flee with great precipitancy. Though our ankles were already miserably galled with our chains, the cords on our arms intolerably painful, and destitute of any clothes except pantaloons, urged along with spears, we were obliged to keep pace with those whom fear impelled with hasty step. Having passed through the gate of the town, they kept close under the walls to prevent being cut down by the cannon balls, which were falling in every direction around us: at length they bent their course towards the place of public execution, whither we supposed they intended to carry us. We passed directly by the Portuguese woman's house, where Mrs. W. and H. had but a few moments before turned in to ask protection. They saw us as we passed. They knew they were driving us towards the place of execution, and said to each other "That is the last time we shall ever behold our husbands." They thought till now we were already dead—it was therefore a little relief to know we were still living. Their first impression, as they have since told me, was, to follow us, and share our fate; but a moment's reflection convinced them of the impropriety of such a step; it would make the parting intolerable, both to them and to us, to be murdered before their eyes. Fortunately for us, we did not know that they saw us, until all was over.

(*To be continued.*)

PRAYER OF FAITH.

The following extract which we copy from the Recorder & Telegraph, exhibits Doct. Scott's views respecting the Prayer of Faith.

"Prayer is this; to look into the Bible and see what God has promised; to look into our own hearts, and ask ourselves what we want, and to look up to God to give us what we want, and he has promised, as the purchase of Christ's blood; *expecting*, that though we are most unworthy, yet *he will be as good as his word*. I know by my own experience, as well as from his unerring word, that God is a God that heareth prayer, and that when two or three agree together on earth, as touching any thing that they shall ask in the name of Jesus, it shall be done for them. If we do but agree daily to pray for the eternal salvation of our relations, and friends, and neighbours, and persevere with the patience of the woman of Canaan, we shall in due time have the same answer. Be it unto thee even as thou wilt. Faith and prayer, engaging an Almighty arm on our side, do all things. If ye have faith and doubt not, &c. Matth. 21: 21. This specially refers to the case of miracles, but not exclusively. Whenever any person offers suitable petitions, in a right manner, and grounded on God's express promise, he ought not to doubt of his power or willingness to grant them, on account either of his own unworthiness, or of any difficulty in the way. Have faith in God, &c. Mark 11: 22. Such exhortations *should be regarded in all our expectations and prayers*, founded on the promises of God, which will certainly be fulfilled to every believer, in the proper meaning of them, and in due season, and this we should expect, notwithstanding difficulties and apparent improbabilities. If men be divided in their judgment between a dependence on the promises of God in the use of appointed means, and other methods of seeking wisdom—if they do not really believe that the Lord will be as good as his word—no wonder they are like the waves of the sea, driven of the wind and tossed; and if they receive nothing of God, they have none to blame, but themselves."

Truth, like gold, is not the less so for being newly brought out of the mine.

ABORIGINAL CUSTOMS.

Mr Schoolcraft gives the following account of a custom of the Chippewas. There seems to us a considerable degree of obscurity in the narrative.

The Chippewas, after the interment of a person, preserve a fire for four nights, upon his grave. This is founded on a romantic tale, that a warrior being once, as it was believed, mortally wounded, was placed against a tree. When his party returned victorious, this man followed the party, and though he saw them, could not himself be seen, and though he heard them speak, could not himself be heard. He had an interview with his wife in this predicament, and still not being able to convince her that he was present, resolved to return and see if his body was in reality sitting by the side of a tree. He accordingly went, and was obstructed by fire, which he finally passed through, and on his return, awakened from a trance in which he had remained eight days, and returned home with his body.

The fire is preserved by the Chippewas upon the grave for four nights, from the intelligence imparted by this man, that the spirit had four days' journey to make, before he could arrive at the land of souls, and that he visited his grave every night to warm himself, while on his passage.

ANTICIPATION REALIZED.

Rev. Dr. Bogue in his speech before the London Missionary Society, makes the following statement; "The great Jonathan Edwards, when speaking of the Millenial state, says: 'There may be found divines, even amongst the Hottentots,' as if that would be one of the most wonderful of all wondurful events. There *are*, we trust, some such among the Hottentots; but there are also *thirty*, in the South Sea Islands, who are teaching their countrymen the gospel of Jesus Christ. We have also a Chinese, whom we are delighted to see amongst us this day, whilst another is left at home to preach the word. There is also, a Samuel Flavel, (a good name,) a converted native, preaching in India, and God is granting him much success, so that several of the natives have been converted and baptized.

From the Connecticut Observer.

Mr. Editor,—It is a subject of no small difficulty in the minds of many, how God executes his decrees relating to men, as subject to moral government. To my mind it is a satisfactory solution, that while God overrules and directs every thing according to his sovereign pleasure, the creature is perfectly free in all he does, and always acts from the choice of his own heart. Joseph's brethren, Pharaoh, Nebuchadnezzar, the crucifiers of Christ, all acted from the choice of their heart, and were therefore guilty; yet by them God fulfilled his decrees. Men are always free in their sin. They sin to gratify, beyond what is lawful, their appetites and passions. And while they sin they fulfil the purposes of God, though their heart meant not so. The wheels of his government roll on; but they harden themselves against him, and bring upon themselves swift destruction.

Veritas.

Religious Intelligence.

MISSIONARY INTELLIGENCE,

[*Collected from the Herald for May.*]

Ceylon.--The missionaries in Ceylon, have it in contemplation, to establish in the district of Jafna, at the north part of the Island, a College for the Literary and Religious instruction of Tamul and other youth; a measure which the state of the schools under their care, seems to render desirable. At the latest dates, the number of schools in Ceylon, was not less than fifty, containing an aggregate of about 2000 scholars: of which 250, are females. Besides these, they have received into their families, and are educating under their entire control, 150 boys, and 30 girls; forming what is called the Boarding Schools. Such of these boys as have been longest under instruction, are now fitted, with proper helps, to prosecute successfully the higher branches of Tamul learning, to enter upon the Sanscrit, or to apply themselves to European literature and science, as may be found expedient in reference to the course of life which they expect to pursue. The great inconvenience of conducting so many branches of study at five different stations (for at so many the boys are now distributed) suggested the idea of a *Central School or College*.—The immediate objects of the College, according to the plan proposed, are, to give native youth of good promise, a thorough knowledge of the English language; the cultivation of Tamul literature; the Sanscrit language; Hebrew, and perhaps Latin and Greek in some cases: together with the sciences usually taught in the United States. It is designed to have a President, and three European or American Professors. Young men between 12 and 25 years of age, will be admitted when properly qualified, to what ever caste sect or nation they may belong. Course of study to continue six years; during which period the Bible will be studied *daily*, being made as far as practicable, the text-book of the College. The whole expense of a scholar,—food clothing, books and incidents,—may be estimated at $30 a year.—it is believed that if this College can be established on a firm basis, it will be of immense importance, in training up and educating native preachers, to tell the millions of their countrymen, the glad tidings of salvation.

A letter, dated Feb. 28, 1824, mentions that a few days previous, the following persons had been admitted to the church; Parian, a young man residing with Dr. Scudder,—Levi Beebe, a boy in the Boarding School at Batticotta—and Katheran, formerly a heathen in Menepy. Bible Societies have been formed at Batticotta, Oodooville, and Tillipally, auxiliary to the Malagum Bible Association; and it is interesting to remark, that most of the children supported by charity, deny themselves one meal a week, that they may contribute what is thus saved, to this benevolent object. The missionaries are extremely anxious that more labourers should be sent forth into that field, which is now white and ready for the harvest.

Bombay.—The number of schools at Bombay under the care of the missionaries, chiefly instructed by native teachers, is *thirty nine*. These Schools have of late been regularly continued on the Sabbath; on which days, however, nothing is taught but what is purely religious. The translation of the whole New-Testament has just been completed, and will be put to press ere long.—Here too, there is a loud call for *more missionaries*.

It is afflicting to learn, that the Rev. John Nichols, one of the missionaries at this station, has been called to his long home. He died on the night of Dec. 9, 1824.

The formation of upwards of 50 Missionarp Associations, is announced in this number of the Herald. Receipts into the Treasury from 21st March to 20th April inclusive, $5,022: 39.

[*Rec. & Tel.*

MONTHLY CONCERT.

At the Monthly Concert, on Monday evening May 2nd, two examples were mentioned, which beautifully illustrate the influence of piety on the minds of the heathen.

The first respected the father of Catharine Brown, who now resides in the vicinity of Dwight, on the river Arkansas. For some months past, he has been afflicted with severe and painful sickness, from which till recently, there was little prospect of his recovery. But instead of repining under this affliction, he has constantly manifested the most resigned and happy temper of mind; so that even in the paroxisms of distress, he would say, "My heavenly Father knows best what discipline I need; and I would not if I could, alter at all, the dealings of his hand towards me." And yet, not many years since, this man was a heathen!

The other person, of whom an account was given is a native of Ceylon, well known to the inhabitants of Jaffna, by the name of "Crazy Philip." According to the account he gave of himself to Mr. Poor, he was porn and educated a Catholic; was taught to cherish a hatred against the Protestants, and against the Bible, as a book for common people. The circumstances which led him to a knowledge of this holy book, are somewhat remarkable. Being engaged in a law-suit, he called on a Protestant lawyer for counsel. Here, by some means or other, his attention was attracted to a New Testament, which he was so fortnnate as to obtain. It was blessed to his conversion! When at length, he felt the love of God shed abroad in his heart, he became anxious for the salvation of his perishing countrymen, and used every means in his power, to bring them to a knowledge of the truth. His notions were some of them peculiar, inasmuch as he followed chiefly the literal import of scripture; and this gave rise to the impression that he was insane.

He afterwards spent eleven months, in writing at the court, in the service of Mr. Vanderlinden. This gentlemen remarked to Mr. Poor, that while with him, Philip lived like a devoted Christian; and so conscientious was he in the performance of what he believed to be his duties towards God, that when he found them to encroach upon his usual hours of business, he made no hesitancy of sacrificing the latter to the former. On one occasion of this kind, after he had been absent for some hours, Mr. Vanderlinden sent messengers to seek for him. He was at length found, cutting down the bushes which had grown up within the walls of an old Dutch church, now in ruins. They called him, but he made no answer. They told him their message, but he did not afford them even a look. At length, Mr. Vanderlinden came himself. "Philip," said he, "what are you doing here?" At first he was silent; but soon said, "What am I doing here! Why does this Christian church lie waste, while thousands are perishing all around." Being dismissed from his employment, he went about from place to place, inviting the people to accept of the like precious faith which he had experienced. On entering a village it was his practice to visit every house; and after saluting the inmates, to deliver his message. This he did with kindness, and yet with much earnestness. If he was favourably received he continued his instructions so long as he thought most useful; if not, he quietly withdrew, Mr Poor thinks he gives evidence of sincere piety, having been taught by the Holy Spirit.—*Rec. & Tel.*

From the Am. S. S. Magazine.

NEW YORK FEMALE UNION.

On the 20th of April, the "New York Female Union Society for the promotion of Sabbath Schools" celebrated their ninth anniversary. We have been favored with an abstract of their report: which we are sure will be read with interest. This has been one of the most useful Unions in the United States, and we are happy to observe that the managers are pursuing their labors with their accustomed zeal.

"At no preceding period of this society have the committee, and all engaged in its labors, had louder calls to renewed diligence, or greater encouragement to perseverance in their arduous duties.

"While on the one hand, we have been called to "mourn departed friends;" on the other we are made to rejoice that the blessing of God has in an eminent degree accompanied the instructions given in our Sabbath schools. During the past year thirty-seven teachers and eleven scholars have through grace been enabled to lay hold on the hope set before them in the gospel, and over the symbols of his broken body and shed blood, have sworn allegiance to their Lord and Saviour Jesus Christ.

"Two of our scholars," says the report of No. 4, "have left us for Hayti. On presenting one of them with a Bible and some tracts, she requested the superintendent to give her a certificate of her character, remarking that it might be of great value to her on her arrival, as she intended, should her life be spared, to open a school for those who are still in ignorance.—May the Lord protect her, and make her instrumental of doing much good."

From the report of No. 9, we have the following interesting fact: "One of our scholars we have reason to believe has lately been transplanted into the Paradise above. She was a young colored woman, as notorious for her wickedness, as she was previous to her death for true contrition of heart, and faith in the friend of sinners. Her attendance at the school was irregular: she was frequently sought out by her faithful teacher, and after being seriously admonished and warned of her danger, was again restored to the school, until her course of sinning led her beyond our reach.—She was condemned to the state prison. While there, although deprived of all the privileges and advantages of the Sabbath school, the instructions which she had there received, and which the power of sin had not been able to efface from her memory, were applied by the spirit of God to her heart: she was thereby convinced of sin, and led as a condemned sinner, in the fullest sense, to the throne of sovereign mercy. Nor did she plead in vain: the Lord answered by his Holy Spirit to the joy of her soul, "Daughter, be of good cheer, thy sins are forgiven thee." She was dismissed from the prison in deep decline. Immediately on regaining her liberty she sent for her teacher, informed her what the Lord had done for her soul through the instrumentality of her instructions, asked her forgiveness for her inattention, and thanked her most gratefully for all the pains she had taken to rescue her from a course of sin. She died shortly after, but left a pleasing testimony that her soul had entered into rest, although her body suffered "the wages of sin, which is death."

The superintendent of No. 14, reports, "We have thirty-five teachers, twenty-nine of whom are the followers of the meek and lowly Jesus. Seven of these during the past year have come out from the world, and declared themselves on the Lord's side. It is worthy of remark that two of this number have been either scholars or teachers for nine years, and very regular and exemplary in all their deportment." To the above extract we would add, that the writer of this report has held the office of superintendent during the same period of time, a laudable example to her sister teachers.

"Two of the children in No. 20, in the course of last year, have been removed by death. One attended school on the one Sabbath, and before the next she was in eternity. Her death being unexpected, her teachers were deprived of the opportunity of visiting her. The other suffered much during a lingering illness. She was frequently visited by us all, and also by our pastor. The evidence she gave of her union to Christ by a true and living faith, removed every doubt that her peace was made with God, and her death was happy and triumphant. The Sabbath succeeding her death, our number was greater than it had been for some time past. A solemn and impressive address was delivered on the occasion by the Rev. Mr. M'Lean, which we hope produced the desired effect on all present."

In school No. 28, two teachers and four scholars having professed to have experienced a change of heart and faith in the Lord Jesus Christ, have been received into the communion of the church. The colored woman, of whom particular mention was made in our last annual report, has been removed by death; and we humbly hope, by sovereign grace, and the regenerating power of the Holy Spirit was made meet for the inheritance of the saints in light.

A colored woman, about fifty years of age, who, when she entered the school, could only spell, now reads the Bible well, and has committed several chapters to memory; and, what is more encouraging, she is anxiously inquiring what she shall do to be saved. The weekly prayer meeting of teachers, and the monthly prayer meeting of male and female teachers, have been regularly kept up and well attended. As the beneficial effects of these means are very apparent, the adoption of them by all the schools in the Union is affectionately and respectfully recommended.

This Union numbers thirty-eight schools. In these, it appears, there are three thousand and fifty-two scholars, under the care of five hundred and twenty-eight teachers, and a visiting committee of thirty-two ladies.

INCREASE OF THE CHURCH.

In answer to the question, "What is the number of teachers, who, after their connexion with the Sunday School, have made a public profession of religion?" the corresponding secretary has received the following answer from Somerville, N. J.

It is impossible to answer this precisely, but about one hundred young persons have been united to the church, who, after considerable investigation, it was concluded, have all been in some way or other, connected with some one of our Sabbath schools, either as teachers or scholars. We may add to this, about thirty persons of color, who have received religious instruction in some of the Sunday schools, and have made a profession of religion. In both these classes there has been most decided and interesting cases of conversion.

Am. S. S. Magazine.

THE INDIANS.

Extract of a letter from the Rev. Mr. Crane, Agent of the United Foreign Missionary Society, to his friend in this city, dated in Richmond, Va.

I have sometimes been astonished at the effect of a simple statement of facts in relation to the claims of Indians. Christians sometimes act as if they had just been aroused from a long slumber, or had suddenly made some invaluable discovery.

At ———, a good collection was taken up. After I descended from the pulpit, the little boys gathered around me, telling me they had money boxes and were willing to empty them for the poor Indians: they presented twelve dollars and a few cents. I told them they would be entitled to give a name to an Indian child, if they raised as much every year. They engaged to raise the amount, and selected the name of *Gilbert La Fayette*.

In ————, I found them doing nothing for the Indians—before I left them they appeared to have no other object before them. A few unvarnished facts will make up a plea for these neglected, wretched, creatures, which Christian hearts and consciences cannot resist.

United States Methodist Missionary Society.

The Sixth Annual Meeting of the Missionary Society of the Methodist Episcopal Church in the United States was celebrated in New York on the 27th of April. The number of Auxiliaries is 92. Its receipts the last year amounted to $4,140 and its expenditures to $4,706. Its missionaries labour chiefly among the Wyandott Cherokee, Creek, and Choctaw Indians. The managers intend to send others soon to South America and Liberia. Several of the Missionaries are supported by the people among whom they labour without any aid from the Society.

Methodist Episcopal Church.—The Methodist Episcopal Church in the United States is superintended by a General Conference, which meets once in four years, and has under its control seventeen annual Conferences, into which the Methodist Church in the United States is divided—comprising 1350 itinerants, and upward of seven thousand local preachers, and 350,000 members. The annual conferences, are subdivided into districts, each of which is superintended by a presiding Elder.

At the semi-annual meeting of the Presbytery of New Castle, Del. on the fifth inst. it was resolved that the 2d Wednesday of June next be set apart as a day of Fasting, Humiliation, and Prayer, for the outpouring of the Spirit on our Churches in a general Revival of Religion.

New Church.—The corner stone of the new Presbyterian Church, in Bleecker street, New York, near its junction with Broadway, was laid on the afternoon of the 26th inst. An address was delivered by Rev. M. Bruen, and a prayer by Rev. Dr. Spring.

REVIVALS.

From the Princeton (N. J.) Journal.

BURDER'S OPINION OF REVIVALS.

We have lately seen a letter from the Rev. George Burder, in which, after referring to the signal displays of divine grace, which have occurred in some districts of the American church, and expressing his conviction of the genuine nature of them; he gives the following intimations of the light of which this most momentous of all subjects is viewed on the other side of the water. 'This is what we are praying and striving for in *England*. Papers have been widely circulated on the necessity of earnest prayer, for an outpouring of the Spirit; and I have the pleasure to say that there is an increasing desire of this heavenly gift. I have, in private, met several times with clergymen of the established church, and ministers of several other denominations to confer on this subject; and I have had an opportunity of knowing, that similar meetings have been holden in different parts of England and Scotland with the same design; and that it is a prevailing wish among orthodox ministers, to witness such powerful effects on the hearts of men. I believe we owe much of this impression to the discourses and writings of good Mr. Ward, of Serampore. This is among the many good effects of missionary engagements, which have produced such a blessed reaction among ourselves. We may say of it as one poet speaks of Mercy,

"———It is twice blessed
It blesses him that gives, and him that takes."

BAPTIST MISSION AT CAREY.

We have been favoured with a letter from the Rev. Isaac McCoy, of the station, to a friend in New-York, dated the 4th ult., containing some further information relative to the late revival at Carey. He says, "We have within a few months past, been allowed the singular satisfaction of baptizing eleven of our Indian scholars, an elderly woman, an aged Chief, and eight of the white men in our employment. Another of our scholars is a candidate for this ordinance, having received the right hand of fellowship from our church.

"The blessed revival with which we have been favoured, seemed to commence with the white men whom we had employed as labourers and mechanics; thence it extended to our Indian pupils, and lastly to the Indians in the neighbourhood. In our family the excitement seems to be somewhat abated; yet in the vicinity we believe the work is still in progress. Our Indian converts meet among themselves weekly, to read, and talk, and sing, and pray. It is delightful indeed to hear them, and the pleasant story can scarcely be told without tears of joy, and of thankfulness to God for his mercies."

"Seventy Indian youth are now connected with the school; and the number might be increased to one hundred could we support them. The Potawotamies, Ottawas and Miamies, have manifested of late, a promising disposition to improve their circumstances, and we cannot but deeply regret, that the inability of our society to aid us with the means of support, should, by obliging us to lose much time in seeking it ourselves, abridge our proper missionary labours."

[*N. Y. R. Chronicle.*

REVIVAL IN IPSWICH.

A letter received in this city from Ipswich, Mass. dated, April 5th, says, "You will rejoice that God has been pleased to pour out his spirit upon this town. About 45 entertain a hope that they have passed from death unto life. The work is still going on. A large number attend our Inquiry Meetings, which are held every Monday evening. Other meetings are frequent and crowded.—*Rec. & Tel.*

WESTERN RECORDER.

UTICA, TUESDAY, MAY 17, 1825.

Some interesting extracts from Mr. Wade's Journal, are found on our first page to-day; the remainder will be given next week.

The Star mentions a letter from Mr. W. which assigns his reasons for leaving Rangoon. The war had deprived the mission of all prospect of immediate usefulness. The scholars had dispersed; and of the native converts, none were then remaining at the station, excepting Moungshaba; and provisions were scarce, dear, and difficult to be procured.

Mr. W. was kindly received by the brethren at Calcutta. He contemplates printing a vocabulary of the Burman language, collected by Mr. F. Cary, Mr. Colman, Mr. Judson, and others, which will be a work of much magnitude and importance, unattended with expense to the Board. The government of Bengal, subscribed $1000 to the undertaking. Mr. W. anticipates the time, when the station will be re-established at Rangoon, under favourable circumstances.

Serious apprehensions were entertained for Mr. Judson, and his associates, at Ava, as they had not been heard from, up to the date above mentioned.

An interesting speech from one of the Wyandott Indian converts, is found on our last page. We should have mentioned, that the translator apologizes for the hasty manner in which he has presented it. He was compelled to interpret it, at the moment it was delivered, without previous preparation or knowledge of the nature of the subject.

African Repository.—The second number of the "African Repository and Colonial Journal," has been received. This appears to be a well conducted work, and we hope it will be extensively patronized. Africa may now be considered as missionary ground; and the Christian community cannot fail to take a deep interest in every thing of an important nature that transpires on that continent. The latest accounts from Liberia, continue to be highly favourable.

The Philadelphian.—The first number of a Religious newspapor bearing this title has been sent us by the Editor and publisher, Rev. Mr. Ludlow, of Philadelphia. The Philadelphian takes the place of the Christian Gazette, and the *Wilmington* Circular; and from the recommendations attached to it, as well as from the character of its contents, we have no hesitation in saying that it promises to exceed them both in utility—especially if Mr. L. redeems his pledge of *devoting* himself to the undertaking.

Anniversaries.—The account of the interesting Anniversaries which took place in New-York last week, was received so late, that we have room only for the following, at the present time.

The anniversary of the Am. Bible Society, was on Thursday. The managers held an uncommonly interesting meeting the day previous, for the purpose of receiving delegates, with their statements, from Auxiliary institutions. On Thursday morning, the officers, delegates, &c. of the Parent Institution and its Auxiliaries, met at the Society's House, in Nassau street, when Col. R. Varick, one of the Vice Presidents, took the chair, and the meeting was opened by reading the 42d chapter of Isaiah. At a quarter before 10, the procession moved to the City Hotel, in Broadway. Gov. Clinton and one of the Vice Presidents of the Society took the chair, assisted by Col. Varick, Hon. S. Thompson, of the Supreme Court of the United States, John Bolton, Esq. and Col. Troup. The meeting was opened by Doct. Porter, of Cattskill, by the reading of the 103d Psalm. The acting Vice President then addressed the meeting, in a short, but eloquent speech, in which he paid a just tribute to the memory of the late Gen. Clarkson, whose place in the meeting the speaker then occupied. The effect of this was solemn and every way suited to the occasion. Letters of apology were then read from the President of the United States, and other Vice Presidents of the Society. The state of the Society's property and funds, as appeared from the Treasurer's Report, presents an increase of $4,559, above the income of the preceding year, including a legacy of $2,000 from M. Benschoten, Esq. of Fishkill, in this state. An able and interesting Report of the managers, for the ninth year, was read by Doct. McAuley, one of the Corresponding Secretaries, from which it appeared that the operations of the Society continued their progress harmoniously—that the increasing funds of the Society did not keep pace with the rising demands for distribution—that the grand total of nine years printing of Bibles, Testaments, and parts of Testaments, is 461,903; 2,000 Spanish Bibles are included in this sum. There have been issued from the depository in Bibles and Testaments, including the Gospels in the Mohawk language, 63,851; making a grand total of 372,913. The troops and navy of the United States have been supplied, and the Penitentiaries are to be alike accommodated. The Bible is to be translated into some of the languages of South America. The number of new Auxiliaries is 45; total, 452. Resolutions expressive of thanks to the officers of the Society were passed; also for the adoption of the Report, &c. and one in particular containg a tribute to the memory of the lamented Clarkson, who was also often alluded to by the speakers of the day. The day was fine, the concourse of people was greater than was ever before witnessed on a similar occasion, the speeches were unusually animated, (copies of them have been requested for publication,) and the meeting was cheered by the presence of two of the Asiatic missionaries, Mr. Ellis and Mr. Carey.

Thus far had we proceeded in condensing the materials before us, when, by the arrival of the southern mail we were favoured with the following interesting communication, from a respected friend in New York.

New York, May 14, 1825.

"The anniversaries of the week are over, and it has been a feast of fat things—a week of first fruits, and containing much of the harvest too. I anticipated much, but my expectations were more than fulfilled. It is gladdening to the heart to greet the friends of a common Redeemer, as they come in from their separated posts of duty,—as they meet with one consent at this emporium of the wealth, and centre of the business, and, I may say, Christian enterprise of the land,—as they forget in some measure the distinctions of sect, in view of the triumphs of a common cause, and sit down together to count up the sweets of the past, and get new strength for the exigencies of the future. The second week in May, is already a yearly jubilee in our country. Let it become more and more so, and thus, from year to year, let a grand impulse be given to our institutions of benevolence, that shall be felt through every artery and vein of the Christian community. There was, this year, an evident advance of Christian feeling on those that have preceded it. A mightier spirit of holy enterprise, a steadier aim, a more determined effort after the conquest of the world to Christ. The entertainments of the week opened with the anniversary of the Sunday School; and it was indeed an interesting sight to look upon four or five thousand children, in the Castle-Garden, encircled by as many more beholders, to have the blessing of God conferred on them in one congregate assembly, and to think that before you was the future hope of Zion, and the world. To this succeeded, on Wednesday, at 10 A. M. the first anniversary meeting of the American Tract Society. It was indeed a happy assembly. We stood then on elevated ground. It seemed the dawn of a brighter day. The mounds of sectarian exclusiveness appeared to be crumbling before the spirit of genuine catholicism, and the pious Presbyterian, Episcopalian, Baptist, and Methodist, rejoiced that there was ground, and ground of no ordinary promise too, which they could in common occupy, for the furtherance of the general interests of truth and holiness among men. I have never witnessed such an anniversary of the United Foreign Missionary Society, as we had on Wednesday evening. Last year, at this time, its Board were $8000 in debt; this year they have kept up and increased their missionary operations, and cleared off every farthing of their debt, and are now setting out anew, with brighter prospects than before.

On Thursday, was the meeting of the National Bible Society, and a larger assemblage of great and good men, I have never seen. The addresses of the occasion, were distinguished for fervency, appropriateness and effect. The Bible was contemplated as the liberator of the world—as containing the antidote of human wo, and motives to send it among all people, were drawn from the exigences both of this life and that which is to come.

I attended with high satisfaction the anniversary of the Presbyterian Education Society on Thursday evening, but without disparaging others, I must acknowledge that my sympathies clustered, with almost peculiar fondness around the objects, and operations of the United Domestic Missionary Society, whose 2d anniversary we attended on Friday evening. It has already done much—with but limited resources, it has the last year, contributed to the establishment of a preached gospel in 130 feeble congregations. It is *planting the standard of the cross in many a desert region and upbuilding the outposts of Zion.* It is converting to fruitfulness, many a barren heath. It has formed a new era in the history of domestic missions—Its plan of conducting them is both economical and efficient. It is procuring its object with a system and spirit, that merits the confidence and co-operation of all that love our Lord.

I could not attend the meeting of the Jews Society. All I have seen convinces me that the past year has been one of effort, and success in the vineyard of Christ, that should lead us to thank God and take courage—that should urge us onward in enlightended, systematic and vigorous efforts, for the universal diffusion of gospel light and action of gospel means, until the year of Zion's jubilee shall fully come, and the nations of the earth be one in Christ.

New York Sunday School Exhibition.—The annual exhibition of which we gave notice a day or two since, says the N. Y. Advertiser, took place yesterday afternoon in Castle Garden, according to previous arrangements, and with the advantage of fine weather. The children belonging to the schools assembled in the Park, at half past three o'clock, and formed a procession to the Battery, under the direction of their respective instructers, and displaying flags of different devices. We have not heard the number of pupils, but there must have been several thousands. They were all neatly, and many of them handsomely dressed; and when they were arranged in the great area of the Castle, they offered one of the most interesting spectacles we have ever witnessed.

The ceremonies were only partially performed as stated in the advertisement; but on account of the distance of the speakers we were unable to hear any thing distinctly, except the singing. The effect was remarkably fine, both for the number and the character of those who joined in the music, they being principally the children belonging to the school, their instructers, parents and friends; for the galleries and parapets were thronged with spectators, to the amount of several thousands, all interested in the unusual and affecting exhibition.

Missionary Gazetteer.—Rev. Walter Chapin of Woodstock, Vermont, after having long laboured in collecting statistical information respecting the Missionary establishments throughout the world, has, at length completed his Gazetteer, an edition of which has just issued from the press. We have not seen the work; but it is highly spoken of, and will doubtless have an extended circulation. It occupies nearly 400 pages in large 12 mo., and is said to contain much valuable information.

Cruden's Concordance.—We are gratified to learn through the medium of the Recorder & Telegraph, "that by the process of stereotyping, there is a prospect that ere long an excellent edition of Cruden's Concordance, will be afforded for sale" at a price greatly reduced. This Concordance is the most full and complete work of the kind which has yet appeared in the English language. Every text may be found in it without difficulty—and various significations of the principal words are given, together with much useful information of a general nature. The only edition which has been published in this country was an expensive one; and sold we understand for $12 a copy. The edition now in contemplation, it is thought, will not much exceed four dollars a copy in boards, or five dollars bound and lettered. This, however, will depend on the extent of patronage; and a prospectus and subscription will therefore be issued before the work is taken in hand.

We are gratified to learn that the second Presbyterian Church of this village have given a unanimous call to Rev. S. W. Brace to become their Pastor; and that he has accepted the call. We understand that his installation is to take place on Wednesday evening the 25th instant; and that the Presbytery have invited Rev. Mr. Lansing of Auburn to preach on the occasion. Thus far, this church and society have prospered beyond their most sanguine expectations.

Our Village.—If any thing can be inferred from the brick, and mortar, and scaffolding, and timber, which one must encounter while walking our streets; or any thing from the constant disappearance of old houses, and the speedy erection of new ones, we should think that Utica bids fair, at no distant time, to become a large and flourishing city. A much greater number of buildings are now erecting, we believe, than was ever undertaken at a former period.

POLITICAL.

FOREIGN.

From the Paris Journal Des Debates, March 21.

The state of Europe is remarkable. A short time ago, a word from England shook it, to its centre—now it is alarmed by the silence of Russia. The alliance of Crowned heads, which the revolutions of Spain had cemented, seems to dissolve before those powerful opposing interests which follow subdued revolutions—the independence of Greece, the independence of the Brazils, the independence of all the world, is the subject of debate in the Councils of Kings, and may soon be contested on the field of battle. Different interests, and the different powers seem, after a truce of ten years, preparing for a new contest. The Universe is in labour; what will it bring forth?

In the British parliament, some very important commercial regulations have been proposed by Mr. Huskisson, president of the Board of Trade. They respect, 1st, the Colonial Trade, from which some restrictions are to be removed: 2d, Foreign Manufactures, the duties on which are to be greatly reduced: 3d, the Shipping Interest, which is to be relieved by the abolition of various oppressive duties.

LATEST FROM ENGLAND.

The London Courier of April 5th, publishes the Message of the Vice-president of Colombia, and speaks of it in high terms of praise.—"It is impossible," the Editor remarks, "not to admire, on the one hand, the frankness and sincerity with which the Vice-president placed before the National Assembly, the numerous difficulties that remain to be surmounted, before they can enjoy the full benefit of their independence, and on the other, the earnestness with which he incites them to pursue the necessary measures for accomplishing that end."

A very affecting trial for forgery took place at Bristol. Mr. Savary, a young man, the son of a respectable banker of that city, plead guilty at the bar to a charge of forging a bill of exchange, signed with a fictitious name. The plea of "Guilty" was wholly unexpected by the court, and being delivered in a firm voice, produced a great effect, particularly on the Judge, Lord Gifford, who changed colour and remained silent for some time. At length, looking earnestly in the prisoner's face, he inquired if he had been induced to make that plea by the hope of pardon—He replied that he had done it deliberately. His lordship told him to consider a short time before he determined to persevere in that plea: the prisoner "shook his head, reclined on his hand, and again covered his face, agitated by grief."

Clerk of the Arraigns. "Shall I enter the verdict, my Lord?"

The Recorder. "Wait a short time."

The prisoner was then removed; and on being brought back, and saying that he persisted in his plea, the judge, putting on his black cap, addressed him in a very solemn manner, and after urging him not to indulge the hope of a pardon, proceeded to pass the sentence of death. The prisoner seemed to lose all power of breathing, and dropped down his head. Mr. Smith, one of the prosecutors, who had before attempted to address the court, made way through the crowd, by the witness box, and very agitatingly exclaimed:

'My lord, as the prosecutor, I recommend him to mercy, if mercy can be shown. The consequences of his crime were limited, the public have suffered nothing—hardly any thing.'

Lord Gifford leaned back in his seat, greatly affected; but made no reply. The prisoner was then removed from the dock, amidst the deathly silence of a crowded court, many of the persons present well knowing the prisoner and his father the banker.—*N. Y. Adv.*

A curious toy has been brought before the public in England, which bids fair to be a good successor to the Kaleidoscope. It is called a *Thaumatrope*, and produces wonderful illusions by rapid revolutions.

The King of England has given his assent to the act for the suppression of the Irish Associations. It was added, he intended to make a second visit to Ireland. The Catholic Association was dissolved the 18th of March.

The English are collecting large magazines of provisions in Lisbon, which they say are for the English fleet in the Tagus, but which appear better fitted for troops of the line. A severe and alarming drought still prevails in Spain.

The greatest preparations are making at Constantinople for the next campaign. The Turkish and Egyptian fleets will rendezvous at Rhodes. The plague has subsided at Smyrna.

Colocotroni has made confessions which disclose the intrigues of all his accomplices.

The Greek admiral Miaulis has captured the squadron which was blockading Patras. Against Colocotroni and Delejani a criminal process has commenced.

Pirates.—A desperate battle took place in the Gulf of Volo, in Thessaly, Jan. 30th, between eight boats of the British frigates *Cambrian* and *Seringampta*, and two large Piratical prows.—The pirates fought desperately, only seven out of seventy having been taken alive. The rest were killed or drowned. The British had four men killed, and two officers and eleven men wounded.

Human Misery.—It is computed, that not less than 50,000 persons have been left by the inundations in Holland, without an asylum, bread, or any other resource than beneficence.

Calcutta, Dec. 24.—The following is an extract of a letter from Rangoon, dated the 9th inst:—"Since I last wrote, we have been besieged here by the great Bandola, with 40,000 men,—the details of the siege you will see by the despatch. I do not know when or where we shall go next, they [the British forces,] appear determined to advance from Rangoon, and not only wait for cattle, carts and followers, and even then I think they will meet with a great many obstacles in their way, and the Bandola army, though defeated, will stockade themselves every half mile of the road."

FROM SOUTH AMERICA.

Lima, Jan. 13th.—The troops of the liberating army have now possession of the provinces of Peru, which were delivered up to them by capitulation. The Spanish generals and officers who capitulated, have embarked at Arequipa for Europe, in a French vessel.

Advices from Rio Janeiro to March 1st, state that "the political situation of Brazil has never been so tranquil as it now is, since the departure of the King of Portugal in April, 1821;—and the restoration of the northern provinces to the Emperor, has put down insurrection in every quarter of Brazil."

Peru.—Of the 4000 troops, sent by the Republic of Colombia, to reinforce Bolivar's army, 1800 had fallen victims to the climate and fatigue in crossing the Isthmus.

The republic of Hayti applied some time since to the Colombian Repulic to obtain a treaty of alliance, offensive and defensive.

The answer of the government of Colombia, states—

1. That as the government of Hayti had allowed only twenty days for its minister to obtain this treaty, the time was too short to discuss, much less to decide, a question of so much importance.

2. That a treaty of alliance offensive and defensive might expose the Republic of Colombia to a contest with France, with which power no controversy existed.

3. That the government of Colombia, could not enter into such a treaty without consulting the Republics of Rio de la Plata, Chili and Peru; that a Congress consisting of delegates from those powers would assemble at Panama, in October next, when the overture from the Haytien government would be made, and there was little doubt of a favourable answer.

Justice to Pirates!—A letter from Porto Rico, of recent date, mentions the execution of the *eleven* pirates already noticed, and adds that "*seventeen* more were condemned to die, and that the execution may be expected to take place shortly."

Cuba.—the reinforcements lately received at Havanna from Porto Rico, amount to 3000 men, which have increased the standing force of the island of Cuba to 7000 men who are to be distributed in garrisons for the suppression of tumults and insurrection, and to repel an anticipated invasion by the Colombian government.

SHIP CANAL THROUGH AMERICA.

A bill is now passing through the House of Commons, for the incorporation of a Company whose purpose is to make a passage for ships, from the Atlantic to the Pacific ocean, through the narrow country which connects North and South America. The immense advantage arising from such an undertaking is apparent to every one who looks at a map of the world.

The long and dangerous voyage around the vast American continent by Cape Horn, will be thereby saved to all vessels going to the great South Sea; while the voyage to India and China, will be shortened 9 or 10,000 miles. The plan is not, however, the old one; of cutting straight through the Isthmus of Darien, which, even at the narrowest part, would be a work of incalculable labour and expense, and indeed would probably never accommodate any vessels larger than barges. A line has been discovered in the new state, entitled "The United Provinces of Central America," formed by rivers and lakes, which will only require a canal of twelve miles long, and the clearing of a river channel, to complete an entire water passage for large ships, from one ocean to the other. Surveys of the whole communication were found in the office of a late Spanish Minister of Marine;—for the bigoted government of Spain, in conformity with its general colonial policy, kept all information of this kind as secret as possible, lest foreigners should take advantage of it. The proposed capital of the Company is only one million pounds; & it seems that mining in Guatimala, is said to be united with the other object. It is thought that the toll, which the South Sea whalers alone could well afford to pay, would make the proposed canal a profitable scheme.

[*London Paper.*

DOMESTIC.

The aggregate profit to the United States on the stock of Cotton now held by our merchants, is computed, in a New-York paper, at $17,500,000.

Canal.—From the 12th April to the first day of May, three hundred and forty-nine boats departed from Albany, laden with three thousand and thirty-eight tons of merchandise, &c. and seventeen thousand and ninety-six dollars were paid to the collector at Albany on account of toll.

The Bank of Virginia has recovered $6000 of a clerk (and his sureties) for permitting a depositor to overdraw.

WOOL imported into the U. States pays a duty of twenty-five per cent. and after the first of June, 1826, the duty will be increased to thirty per cent. Should our farmers turn considerable attention to the growing of wool, but very little if any will be imported.

Serious caution to Segar Smokers.—The little village of Elkenridge, situated 11 miles from Baltimore, and containing ten houses, was destroyed on the night of the 22d inst., by fire communicated by a *lighted segar.*

Representatives have been chosen in Virginia for the 19th Congress—15 have been re-elected, there are 6 new ones in the place of those who have declined, and 1 in opposition to an old member. John Randolph has been re-elected.

A Church burnt.—A German Lutheran church was burnt in Somerset, Pa. on Monday 17th ult. supposed to have been the work of an incendiary.

Canal Stock.—On the 27th April, the books being opened at Providence for subscription to the Canal about to be made from that town to Worcester, $1,130,000 stock, was subscribed, chiefly, by the citizens of Providence. Almost three times the amount required.

It is said that General La Fayette, has located his township near the capital of Florida, and offered one half for sale.

On SUNDAY last, says an eastern paper, as five young lads, were sailing down the river at Providence, R. I. a flaw of wind capsized the boat, and four were drowned, three of them, were from one family.

Connecticut.—His Excellency Oliver Wolcott has been re-elected Governor of the State of Connecticut for the ensuing year, by a majority of about 4000 votes; and Hon. David Plant has been chosen Lieutenant Governor, by nearly the same majority, although there were 101 candidates supported in opposition to him.

Morris Canal.—Such is the high estimate of this stock, in the New-York money market, that the run for it exceeded any thing yet known in our country. *One Million* only is required, and we have good authority in stating, that the subscriptions amounted to *Fourteen Millions*, inclosed in 1,100 letters.

As to the distribution of the stock, we are now encouraged to hope, that it will be liberal and generally satisfactory to the New-Jersey interest.—*Palladium.*

Eleven Million Loan.—The acting Secretary of the Treasury, has given notice in the National Intelligencer, that on the first day of October next, the Eleven Million loan of 1812, with the interest due thereon, will be paid off.

Halifax, April 12.—"On Monday last, young John Harrison's house, in Maccan, near the Methodist meeting house, was burnt to the ground, and himself and three children were burnt in it. The woman who lived with him was the only person who escaped, and she was alarmed by hearing Harrison cry out fire. She got out of the window in the room where she slept, leaving behind the infant who slept in the same bed with her. The other two children slept with Harrison, and there was no window in his room. The bones of the sufferers were found together in the cellar near the door, and it is supposed he was making his way to the door, with his children in his arms, when the cellar floor fell in."

Nathaniel Pitcher of Washington county, *George Monell* of Oswego, and *Jabez D. Hammond* of Albany, have been appointed by the Governor, commissioners to survey a route for a great state road from Lake Erie to the Hudson river,

ORDINATIONS.

On Wednesday, the 20th ult. Rev. *Roswell Hawkes*, was installed at Cunningham, as colleague pastor with Rev. Mr. Briggs, over the Congregational church and society in that town. Sermon by Rev. Dr. Humphrey, President of Amherst College.

Rev. *John Blatchford*, of Lansingburgh, was on Wednesday, last, installed pastor over the United Presbyterian, and Congregational churches of Stillwater. At the same time, Rev. *William James*, of Albany, was ordained.

In West Boylston Mass. on the 13th of April Rev. Charles C. P. Crosby, as Pastor of the first Baptist Church, in that place. Sermon by the Rev. Mr. Sharp, of Boston, from II. Timothy, iv. 2.

Dedication.—The meeting-house in the West Parish of Granby, was dedicated on Wednesday the 20th ult. The services, were solemn and interesting.

Married,

On Thursday morning last, by the Rev. Dr. Blatchford, Mr. John L. Winne, merchant of Albany, to Miss Sophia Walbridge, daughter of Mr. Stebbins Walbridge of Bennington, (Vt.)

OBITUARY.

From the Recorder & Telegraph.

DIED, in this city, on the 20th instant, the Rev. CHESTER ISHAM of Taunton, in the 28th year of his age.

Mr. Isham was graduated at Yale College in 1820; he pursued the study of Theology at Andover, and, having received the unanimous invitation of the Trinitarian Congregational Church and Society in Taunton to become their minister, he accepted their call, and was ordained, February 28th, 1824.

Mr. Isham entered upon his ministerial labours with the most cheering prospects of extensive usefulness. He was naturally ardent in his feelings; and with these feelings chastened and refined by the influences of Divine Grace, he was enthusiastically devoted to the high and holy duties of his responsible office. All the energies of his mind, all the affections of his heart, were concentrated upon the grand design of the Christian ministry. He had succeeded in winning the affections of his people to a degree, which it ordinarily requires the faithful labours of many years to secure. Such was his zeal, such his ardour in his Master's cause, that he "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord:" The interests of his little flock employed his whole soul; for them he was willing to spend and be spent, and he spared not any endeavours to promote their welfare, until his feeble frame was unable longer to sustain his arduous and unremitting labours. In the short period of eight months after his settlement, his health became so much impaired, that, in the opinion of medical gentlemen of the first respectability, it was expedient that he should visit a southern climate. In pursuance of their advice, he sailed for the Island of Cuba, in the month of October last; but the change of climate was of no avail. In February following he arrived at Charleston, (S. C.) where he was kindly welcomed to the hospitable family of the Rev. Dr. Palmer, who received him in the spirit of Christian affection, sympathized with him in his afflictions, and rendered him every attention which the tenderest friendship could have suggested. The friends of the deceased will long cherish the grateful remembrance of their Christian benevolence. From Charleston he sailed for Boston on the 10th of the present month, and reached this place on the day preceding his death. His extreme weakness at the time of his arrival forbade his attempting to proceed further, and rendered even his removal to a friend's house exceedingly difficult. He returned with the certain expectation of soon terminating his earthly career, hoping that he might be permitted once more to behold his beloved wife, and to embrace for the first and the last time his infant child. In this his prayer it pleased his God to hear him; and upon seeing them, he affectionately addressed her, and expressing his satisfaction, said, "This is the consummation of my wishes; now I can say as Simeon did, Lord, let thy servant depart in peace." After this interview, which was on the day of his death, he failed rapidly, but was aware of his situation, and was perfectly composed and resigned, retaining his senses till a few moments before he breathed his last. When the cold hand of death was pressing heavily upon him, in faltering accents he breathed forth the prayer of the dying Stephen, "Lord Jesus receive my spirit."—Upon being asked by a brother in the ministry who stood beside his dying bed,—"Do you feel yourself to be dying?" he placidly answered "yes." He was again addressed, and was asked, "Do you feel that your Saviour is present with you?"—his reply was, "yes." He was then addressed for the last time, and with this question, "do you give your soul into His hands, and feel that it is safe?"—in feeble accents he again answered "yes." He presently ceased to breathe, and without one struggle or a single groan he yielded up his spirit into the hands of his Redeemer.

The closing scene of the life of this departed servant of Christ, bore testimony to the faithfulness of the covenant keeping God, who says to the believer, "I will not fail thee nor forsake thee."—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—"I will be with him in trouble, I will deliver him."

In view of such a peaceful departure, who is not constrained to say, let me die the death of the righteous, and let my last end be like his.

Died, in Salem, Washington Co. Col. Joseph M'Cracken, aged 89 years. He was an officer of the revolution, at the battle of Monmouth lost an arm by a cannon-ball.

CLINTON

Female Seminary.

TERMS.—English Grammar, Arithmetic, Geography with the use of the Globes, History, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with a particular attention to Reading and Orthography, per Quarter, $5 00

The same with Rhetoric, Logic, Chemistry with Experiments, the rudiments of Natural Philosophy with a few Illustrations, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in water Colours, and Velvet Painting, $6 00

The same with the French Language, $8 00

A course of Lectures on Botany by a gentleman of science, to commence the middle of June, and continue about ten weeks. $2 50

It is expected that Music will be introduced the ensuing term. Lessons with the use of the Piano, exclusive of other branches, $12 00

Board and Lodging, 12 shillings per week. Washing 2 shillings per dozen. The buildings are spacious, pleasant and convenient, the situation is healthful and agreeable.

The Academic Year, commences on Thursday the 26th of May, and is divided into two terms of twenty-two weeks each.

N. ROYCE, *Principal.*

Clinton, April 30, 1825.

N. B. The Pupils will furnish their own candles, candle sticks, snuffers and towels.

Whitesboro' Academy.

THE Trustees would inform the public that this Seminary is now open for the reception of Students under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

THE PREMIUM BONNET.

The elegant grass Bonnet which was manufactured by Miss Jerusha Stebbins, and which drew the premium in Madison County in October last, is now left for sale, in the care of Merrell & Hastings, of this village.

Utica, May, 1825.

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of

THOMSON & LYMAN.

Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,

65 Genesee street, Utica.

NEW GOODS.

THE subscriber is now receiving a great variety of seasonable

DRY GOODS,

which are offered low for *CASH.*

ALEXANDER SEYMOUR.

April 19, 1825. 3w43

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150 Chests Skin Tea, (various chops)
10 Old Hyson do.
15 Young do. do.
25 Souchong do.
15 Bohea do.
10 Hhds. St. Croix Rum,
3 Jamaica do.
7 Pipes Brandy,
4 Holland Gin,
40 qr. Casks different kinds Wine,
30 Kegs Richmond Tobacco Nos. 1 and 2,
25 Boxes Lump Sugar, Nos. 1, 2 and 3,
40 Bbls. Brown do.
25 Boxes Short Pipes,
12 Bags Pepper and Pimenta,
6 do. Coffee,
8 Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS & CO.

April 19, 1825. 3w42

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

POETRY & MUSIC.

"Kindled only at the skies."

There is more sweetness and delicacy in the following lines than we often find in newspaper poetry.

From the Family Visitor.

LINES,—TO A MOUNTAIN IRIS, FOUND IN THE CLEFT OF A ROCK.

Fairest of spring's uncultured Flowers,
Nursed by pale April's frequent showers,
Thou puttest forth in earliest hours
Thy tender bloom.

Though cradled on the rifted rock
Where thou hast borne the tempest's shock,
Thou rearest from the parent stock
Thy graceful form.

All lonely in thy dwelling rude,
Where lightest step can scarce intrude,
With withered leaves around thee strewed
Thou smilest now!

And while thy vagrant sweets exhale
Their odours to the mountain gale
Where rudest blasts thy breast assail,
I mourn thy doom.

Thou seemest to my sorrowing view
Like pictured emblem, sad and true,
Of some lone sufferer left to rue
The storms of Fate.

Like thee, she droops beneath the blast,
But when its strength has o'er her past,
Her steady eye is upward cast
In patient hope.

And when her transient bloom is shed,
Like thee, she meekly bows her head,
And withers on her lonely bed
Unknown, unmourned!

Old Tunes.—The Recorder & Telegraph of the 29th ult. contains a communication on the subject of Psalmody, in which we find the following extraordinary remarks.

"What may be called *the old tunes*, are in general to be preferred; and the old tunes *as they came from the hands of the author. Where is the justice, or the utility of altering them, and presenting them to the public in modern times, in a mutilated form?* There are some writers and publishers of music, who are bound to answer this question, in a manner satisfactory to the Christian public; or let them be answerable for the confusion and perplexity, which the *altered tunes* produce in Singing Books, and Singing Schools."

The writer is evidently labouring under a most serious mistake. Old 100th, Wells, and other tunes of a similar description were originally sung in *one part* only. Various *other parts have since* been added and corrected and mutilated by different musicians and publishers, until dissimilar copies have become greatly mutiplied; but it is worthy of very particular remark, that the copies contended for by this class of correspondents, are such as *were never authorized;* and that they are daily becoming more inappropriate through the natural, and we may venture to say, the unavoidable progress of the musical art. The Christian public, therefore, must bear with the accumulation of dissimilar copies; until they can adopt some enlightened and efficient measures to produce uniformity. The vulgar copies ought to be corrected; but what is every body's business *may* be done by *any* body: and it is high time that the Christian community take the matter in hand.

Zion's Harp.—This small collection of tunes which has been published in New Haven, as an accompaniment to the Village Hymns, comes before the public with a very proper apology.—It is small and cheap. It consists principally of peculiar metres which at present are not found in sufficient numbers, in other collections; and from the plan of its compilation, it cannot be expected to take the place of any other collection; nor can it be extensively used except as a sort of appendix to other books.

A book of this description has been called for, by the friends of the Village Hymns; and tho' the demand might be met in future editions of the existing publications; we had been led to think favourably of the little work above named, as obviating the necessity of such an arrangement, and furnishing a more immediate supply of appropriate tunes than could otherwise be procured.

But what shall we say? The book is now before us; and its contents have disappointed our expectation. As regards science, taste, judgment, discrimination, correctness, it is entirely destitute of merit: and, as to adaptation—a few good tunes that are *already in general circulation* are presented to us with their *vulgar harmonies;* and to these are added a small number of the most common and vulgar song-tunes; and this—could our readers have believed it?—for the better accommodation of religious meetings on occasions of peculiar solemnity; and in times of special religious attention!!!

We are well aware that such seasons require the employment of music which is either simple and comparatively unpretending; or which from its appropriate excellence of adaptation, is capable of being rendered peculiarly expressive; and we know, too, that times of *unusual* seriousness have not *generally* proved the most favourable to the cultivation of church music; but that coarseness, and vulgarity, and levity, should be consulted in making out a selection of tunes for *such* occasions, is altogether unpardonable.—And we know of no greater musical incongruities than such as "Zion's Harp" presents us in "*The Indian Philosopher*," "*The Young Man's Wish*," and "*Anna's Lyre*," set to sacred words for the purpose of religious worship. To say nothing of their *original* secular character; they are our vulgar acquaintances, in the mouth of every old-fashioned singer of love-ditties, and altogether beneath the dignity of church music.

Galmini.—The celebrated Galmini who was half a century ago, considered as the best tenor singer in Italy, and who was also master of the Pope's Chapel, is said to have died a short time since at the advanced age of 133!!

COMMUNICATIONS.

For the Western Recorder.

MR. EDITOR,—I should be highly gratified to have you suggest to Mothers, the necessity of guarding their libraries against the admission of those light, ephemeral productions, which are ever liable to operate as secret intruders on the peace and substantial happiness of those who peruse them. It is not enough that books are celebrated or fashionable, or that in addition to this, they are possessed of high literary merit:—The all important question is, what kind of influence they are on the whole, calculated to exert on the human mind; and if, after the closest scrutiny, the decision should operate to the exclusion of a host of popular productions, there would still be a sufficient quantity remaining, to satisfy all reasonable demands for perusal. This subject is worthy of the strictest attention of mothers; and might not some share of that time be devoted to it, which is now spent in making calls and receiving visits? Mothers might be richly remunerated for even greater sacrifices than these, would they but devote more time to reading and family instruction. There are few, who have it not in their power to appropriate some regular portions of time to this object, in such a manner as to render them highly entertaining and profitable. Mothers ought not only to examine the books which fall into the hands of their daughters, but to sit by occasionally and hear them read; and use their best exertions to render these exercises instructive as well as amusing.

A correspondent of yours, has made some very pertinent remarks on the influence of books and the importance of selection; but as they are addressed to youth, the thought has struck me that mothers might possibly pass them over, as feeling no individual concern in them. A CONSTANT READER.

REMARKS.—The suggestions of our correspondent are worthy of the serious attention of every lady who has the care of a young family: and if we mistake not, they are much needed at the present time. Many mothers feel the pressure of their cares to be so great, as in their opinion to forbid their attention to family instruction; and doubtless are ready to say that they have *no time which can* be devoted to this object. But let it be remembered that these concerns relate to the things of time and sense! And, is it so, that no one of them can be laid aside in favour of an exercise, which is calculated to exert an undying influence on the souls of those who are committed to a mother's care?

Another class of Matrons scarcely less numerous, are found to excuse themselves by making a sort of transfer of the task. A governess, a private teacher, or a boarding school, they suppose, will supply all needed instruction. This is a great mistake. In a vast majority of instances, such instruction will not exert any thing like a radical influence in favour of good principles and habits, unless faithfully seconded by parental watchfulness and parental admonition. The dictates of a faithful parent carry infinitely more weight with them, than any thing that a teacher under ordinary circumstances, will be likely to suggest; and it seems wonderful that a truth so important as this, should ever be forgotten.

But there is another and a still more numerous class of matrons, whose excuses for neglecting this duty, have some colour of plausibility. We allude to those whose own personal advantages have been greatly deficient. Female education was little thought of, when they were young; and of course their daughters when sent to school, soon come to surpass them in learning and general information.

Still it should be recollected that these youth are inexperienced. Age may always possess great advantages over youth and childhood; and the plain dictates of common sense, unaided by literary acquirements, may effect much towards forming the characters of the young. Mothers thus situated, have the greatest need of attending to the duty we are now contemplating.—Their children of all others, are the most likely, from feelings of imagined superiority, to become opinionated, superficial, and light minded. Their temptations are peculiar; and they require no common share of watchfulness, attention and solicitude. Many helps have been furnished to parents whose children are thus situated. Numerous treatises have been written; and many books and tracts have been published, by the use of which, the business of family instruction may be greatly facilitated; and if a mother can do nothing else but select passages from the writings of Hannah More, for the perusal of her daughters; and occasionally make such applications of the subject matter as her own good sense may dictate, she may yet do much towards forming the character of her daughters.

MISCELLANEOUS.

THE WYANDOTT'S SPEECH.

We have several times had the pleasure of noticing the progress of Religion among the Wyandott Indians. At a late meeting of the Ohio Conference in Zanesville, a speech was delivered by one of the converts from that tribe, of which the following is given as a translation.

The Indian who officiated in prayer yesterday says the narrator, now rose up in the desk, looked around upon the crowded house, and in an humble but steady voice began:—

My brothers and sisters! It is a strange thing, that a man from the wilderness should appear before this polished assembly in the place of a teacher. The Great Father of us all has wrought the changes, that have brought it to pass.

My brothers and sisters! I come not to teach, but to learn of you. I am from the forest with few opportunities. You are surrounded with the highest privileges. O, let me exhort you to improve them; let me remind you how great must be his condemnation who neglects them!

My friends! I bring you good news from the wilderness. The God of mercy has wrought a great change there. We adore him for his unmerited goodness. To you our thanks are due as the ministers of his grace.

My friends! my heart has felt more this day than I can speak. Though I understand not the language of your devotions, my heart swells with you in the midst of the holy exercises.

My brothers and sisters! It is wonderful how the Ruler of the universe makes even the wrath of man to praise him. The captive which when a child, with bloody hands we tore from his friends, is this day made an interpreter of good between you and us!

My brothers and sisters! If I should say any thing amiss, think it proceeds from my ignorance. But if a good word drops from my lips, treasure it up as a word spoken by a stranger from the wilderness.

This book (raising up the Bible) brought the truth into the wilderness. O, that we might all walk in its precepts.

There are two classes in the wilderness, one opposes, and reviles, and would destroy the word; the other loves it as their life. I fear there are two classes among you.

My friends! this word goes where it will. I rejoice that it has come to the wilderness making it glad. None can stop it. Those who oppose themselves to the progress of this work, are like the man that would stop a thunder gust with his hand.

We hear of our red brethren at the west, some of whom retire from the missionaries, and try to run from this word. But they cannot; they, with all the earth, must be overtaken at last, and made the subjects of Christ's kingdom.

I bless God that the word has come unto my heart—I will serve the Lord all the days of my life. He will deliver my soul from death.

My brothers and sisters! Men long tried to make peace in the wilderness; but strife and bloodshed would follow. The face of the red man was a terror to the whites and their children. If the whites came to the red men, death and terrible desolation marked their course. Now this word has sealed a peace. We visit each other in love. Wars cannot again rise up between us.

My brothers and sisters! Before we knew this word, we and our fathers worshipped after our own ignorant manner. Now we rejoice in a better way, and worship the God of our salvation.

We had priests and sacrifices and dances and ceremonies. These never softened or improved our hearts. Our eyes never melted into tears while worshipping until we heard the name of Jesus. His love and compassion touched our hearts, and overwhelmed us like a flood. While we wept with sorrow for our past transgressions, and with joy for the glorious hopes of our salvation, some mocked and said we were beside ourselves.

My friends! It is not long since this spot was a wilderness possessed by red men.—We neglected to cultivate the earth, and God removed us to make room for the whites. Heaven alone has room for all.

My brothers and sisters! When I first knew the power of the Spirit of God, it happened thus: often warned and taught by the preacher, I gave him little heed, until fearing there might be truth in what he said, I determined to read the word.—To be alone, I retired to the deep forest; but I could not read a word. I attempted to reason in my heart; but my thoughts were perplexing. I tried at length, to pray, as I had seen the preacher do; I bowed my knees in the wilderness—but my voice had no utterance, my thoughts were disturbed, my heart had no peace. I continued kneeling in the same perplexity and distress, until the Giver of every good gift opened my mouth, and the desires of my heart to know his will flowed freely and audibly forth. From that moment I could commune with the Father of Spirits in prayer and praise freely among men, or in the forest.

My brothers and sisters! Praying neither tires nor grows old in the wilderness. A story or a song often repeated becomes wearisome. But it is not so with prayer. The more we pray, the more we love to pray. It is so with us in the wilderness.

My friends! A coloured man first bro't us the word. We were assembled, feasting singing and dancing. He tried to reason with us, but we continued our merry making until he knelt down to pray. Then he paused to look on and see what would come of this strange ceremony.

Papacy was taught among us 50 years ago. Few only received it. It benefitted those who obeyed its precepts. We care not how or from whom the word comes. We only rejoice in its blessings.

My friends! The coloured man was soon called to the reward of his labours; and immediately a white man, (Finley,) occupied his place.

My brothers and sisters! I cannot enough thank you for your kindness to the sons of the forest. The forest smiles with the labours of the Indian husbandman. Our children attend school and dress neatly, and labour, and sing, and pray together.

My brothers and sisters! quarrelling and drinking and gaming, are banished from among us. The young, walk in straight paths, and the aged rejoice in the prospect that our race shall not be altogether lost from the face of the earth. The white and the red men will become one people.

My brothers and sisters! I say no more. Have compassion on one who comes from the wilderness to tell you something good is doing there.

May we all meet at the right hand of God in heaven.

From the New Hampshire Repository.

THE LITTLE WANDERER.

A few weeks since being at the house of one of my father's friends, I was pleased to see the management of his family, especially that part which pertains to the instruction of his children. We had been conversing about the benevolent efforts which are now making to lay the treasures of the Gospel at the feet of every human being. We were about closing this interesting conversation, when a white-headed little boy, who had been listening very attentively climbed upon his father's knees, and inquired "what made people give away their money, and do so many missionary things?" "The same reason, my son, that caused Jesus Christ, to come to our world, and die for us. Do you know why he did this?" "Yes father, to save lost men; but what is meant by lost men?" I will tell you, my child, as well as I can. Some years ago I had a friend who was travelling in the northern part of Vermont. The country was then mostly new—the trees were not cut down, houses were not thickly built. My friend was on horseback. He was one day belated, and as the night came on, he was just entering some woods which were several miles through, before he would come to a house. Soon darkness came on, together with a thick fog. It was so dark that he could not see to guide his horse, and so he let him follow his own course. As my friend was riding slowly along in this gloomy situation, he thought he heard a child cry! He stopped and listened. He still heard it. It seemed to be off in the woods on the right, perhaps at the distance of fifty rods. He listened and still heard it cry. What should he do? He did not know but it was a catamount, as they will sometimes imitate a human voice, in order to allure men to them. He did not know but it was robbers, who wished to draw him away that they might murder him. If it was a child, it was so dark he knew not as he could find it. He listened and now and then heard its cry continue. He was a resolute, and a benevolent man; so he dismounted, tied his horse, and went into the woods towards where he heard the cry. After going some forty rod she stopped & listened, & heard the cry off still farther in a different direction. He followed it. After going some distance, he stops, stands bending forward in the attitude of listening—all is silent and dark—something catches hold of his pantaloons, and pulls—he stoops down to see what it is, when a sweet voice says, 'Pa! is it you?' He took up the little boy, about three or four years old! He now seeks for his horse, and as if Providence gave him special direction, he comes out right by him. He rode forward with the boy in his arms, till he came to a house. On entering, he found it was the house of the little child's father, to whom he now brought back his little lost boy. The father and mother almost fainted when they saw their son, and all the younger members of the family jumped and clapped their hands, when they again saw little Henry return. Poor little fellow! He had been lost from his father's house almost three days, and they had been all of this time seeking him. He was pale, and almost starved; but he was glad to get home, and his return filled all the family with great joy, for they were mourning and weeping over him, when the stranger brought him in! Now, my son, was it not noble, generous and benevolent, for my friend thus to expose his life, to seek the little wandering Henry in the dark woods?" "Yes, father—he was a brave, good man." "Well, it was such a spirit—such a compassion, that caused Jesus Christ to come into our world, when all men had left their father's house, like little Henry, and were wandering in darkness and sin, as he was in the wilderness. God is our father, and heaven our home; but men are going astray, and are not seeking this home. You see, then, why it is that good people send missionaries and Bibles to the heathen; it is because they feel compassion for them; because Christ has commanded them to go and call this world of wanderers to return to their Father's house." J. M.

General Washington.—A correspondent of the National Journal received the following anecdote from an old and respectable citizen, now no more, who was intimately acquainted with the General and the fact:

Many years ago, and some time before the revolution, Col. Washington and his lady was in the habit of visiting a watering place in Virginia, and at which place there was a great resort of company, among whom there always were poor, sick, and lame people, who came to seek the benefit of the waters, with very slender means. An acquaintance with the situation of these people was constant but secret care of Col. Washington. It was observed by the relater of this anecdote, that they drew fresh bread every day, without money. Curiosity led him to inquire of the baker how he expected to get paid; he hesitated, and said he was enjoined not to tell; that the very people that eat the bread did not know who paid for it. This but increased his curiosity; when with strong injunctions of secrecy he whispered in his ear, he received his pay from Col. Washington; that it had always been his practice when at Bath, and that the bill was a pretty considerable one!

GOOD ADVICE.

An Athenian, who was hesitating, whether to give his daughter in marriage to a man of worth, with a small fortune, or to a rich man, who had no other recommendation, went to consult Themistocles on the subject; "I would bestow my daughter," said, Themistocles "upon a man without money, rather than upon money without the man." This was doubtless a wise answer; and good advice can lose nothing of its importance, by being 15 or 20 centuries old.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31 tf

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

Extract from "An Act to amend the act, entitled an 'act, for the assessment and collection of taxes.'"

Passed April 20th, 1825

"*Section* 5. *And be it further enacted*, That the list of Stockholders required by the act hereby amended, and the amendment thereto, passed the twenty-eighth of January, one thousand eight hundred and twenty-four, to be made to the treasurer of this state, shall hereafter be made to the *Comptroller*; and if the said list of stockholders of any company, shall not be furnished to the Comptroller within thirty days after the time specified for making the same in the said acts, * the said company shall *forfeit the sum of two hundred and fifty dollars*, to be sued for by the Attorney General in the name of the people of the state of New-York; and it shall be the duty of the Comptroller to furnish the Attorney General with an account of all companies which have not rendered to him such list of stockholders, for the purpose of having the Attorney General institute legal proceedings against the said companies; and that the Comptroller shall cause this section to be published in every newspaper printed in this state for at least three weeks immediately after the passage of this act."

* These acts make it "the duty of the President, Treasurer, Cashier, or other proper officer of every incorporated company liable to taxation, on or before the 15*th day of May in each year*, to furnish the Treasurer of this state with a list of the names of the several stockholders in such incorporated company with their several places of residence, and the *amount* of stock held by each stockholder respectively, designating that which is held by individuals, and by other incorporated companies and the amount held or owned by persons or incorporated companies not residing in this state, which list shall be *certified under the oath* of the said President, Treasurer, Cashier, or other proper officer to be in all respects just and true."

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
84, Genesee-st.
April 19, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,
Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.
ALSO.—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*